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For the Herald and Journal.

READ'S "GOD IN HISTORY."

METHODIST MISSIONS.

MR. EDITOR:—When I saw your last issue kindly encouraged me to forward for publication an article or two bearing on our blessed mission cause; I send the first paper, hoping it may be acceptable to your numerous readers. I regret that my article should be necessitated to bear anything like an ungracious aspect; a Christian man would so much rather find cause for commendation than for blame in the conduct of other Christians toward him. But the interests of truth need to be vindicated in the case before us. There is a manifest disinclination among a certain class of writers on the missionary enterprise to give Methodist missionary agency any particular prominence, while a few are found who go beyond even this in exclusiveness, and actually leave us out of the account altogether; as though we did not exist as a missionary church; or, if we did, that we were doing nothing worthy of notice. This has been done several times. Now our impression is that when a case of this kind occurs, and the person so acting ought to know better, or that his statements and omissions are likely to do injury, it is quite in place for any Methodist or Methodist preacher to step forward and call the individual to account, and let the Methodist and the Christian public in general know the real state of the case.

The work mentioned in the caption of this article is a serious offender in this way. We have already shown, in the Missionary Chart, or "Compendium" lately published, that this book is not reliable in its financial and numerical statements. But in the inaccurate state of missionary statistics which has hitherto prevailed, this is a defect which it only shares in common with other publications of its class. We don't now find fault with it on this account. Our objection, our complaint is, that this otherwise excellent volume is decidedly partial, one-sided, and does not do justice to the dealings of God with Methodism and Methodist missions. Now Methodism throughout the world is one—there is no part of it which is an injustice to the whole.

Mr. Read owes a responsibility to every member of this body to act equitably toward it, where the theme he handles necessarily includes the history and success of that denomination.

Mr. Read's book is a goodly 12mo. of 400 pages, and is written by an enthusiastic student of history. Its title is, "The Hand of God in History; or, Divine Providence Historically Illustrated in the Extension and Establishment of Christianity."

From the expectations excited by the title, we took up this book with pleasurable feelings, and expected, of course, to find that dispensation of mercy vouchsafed to the world through the labors of John Wesley, with all its present efficiency, referred to as one of the most remarkable "illustrations of Divine Providence in the extension and establishment of Christianity;" that ever took place. But we read through to the end to find, to our disappointment, that the author had not condescended even to name Mr. Wesley or his labors. Methodism is a word which does not occur in his book; and Methodist missions, except once, and that in a mere incidental way, he utterly forgets to notice!

We felt sorry, chiefly on the man's own account. Mr. Read cannot afford to treat Methodism in this way. It is too high for him to look down upon, and profess to consider it beneath his notice.

We have no disposition to regard Mr. Read as an enemy, but he is such a "mistaken friend" as that his "sins of omission" in this case require to be "rebuked sharply;" and he ought to know that he has reduced the value of his own book, and destroyed the harmony and truthfulness of his subject, by omitting an important and essential feature of that subject. God has furnished these "illustrations," and whether Mr. Read be pleased to record or omit them, there they are, standing out in the remarkable prominence which "the hand of God" has impressed upon them.

The members of Mr. Read's religious community cannot complain when we thus call him to account. As Christians they can neither have an interest in, nor defend a procedure which is calculated to disturb evangelical harmony, and lead "Ephraim to envy Judah, or Judah to vex Ephraim." God requires of Mr. Read to "render honor to whom honor is due;" but when the servants of Christ refuse to "glorify God" by not owning and rejoicing in each other's labors and success, then do the devils work, and strengthen the hands of Popery.

Had any member of our church "brought out" a book so one-sided as this, it had been chronicled the success of Methodist agency, and made the most of each leading transaction, and jealously and systematically excluded the memorial of missionary labors performed by evangelical Calvinists, as if they had no existence, we should have felt ourselves disgraced by such bigotry; and more especially so if he had placed on his title page a theme so general as justly to include the labors of those brethren. How different, for instance, is the spirit which exhibits itself in "Evangelism in 1850." The excellent and catholic minded writer of that book aims honestly to do justice to all; to tell not merely the truth, but the whole truth. "Master, we saw one casting out devils in thy name, and we forbade him, because he followed not with us!" May God save the hearts of his people from this narrow minded carnality.

Mr. Read cannot see Methodism anywhere in the "providential extension and establishment of Christianity." Readers of his book, if they have no other information than what he supplies, would never know that Methodism existed, or if it did, that any one point in its history ever indicated the "hand of God." Now this is too bad; and Mr. Read cannot be excused with plea of ignorance. It is not to be supposed that a "Master of Arts," and a man who has been for a number of years a missionary of the "American Board," knows nothing of Methodism, and its vast missionary agency. And yet, if he knew, why, with such a title page as his, act toward it as he has done? Were he a "Puseyite" we could understand him. In that case his book and his title would both agree; and Methodism and "Christianity" would not be synonymous. But we maintain that, Methodism being Christianity, any treatise on the "extension and establishment of Christianity," in modern days, which excludes Methodism, is unfaithful to Christianity, and "keeps back a part of the truth." Well, if Methodism be Christianity, and Methodist missions be Christian missions, we inquire, have there been any facts in the "extension and establishment" of either which were worthy of being recorded in a book such as Mr. Read has published? We shall see.

Mr. Read dwells at some length on the cases of England and America. Has Methodism then

not been an instrument, in "the hand of God," in either country? Can the history of either nation be honestly written without any prominent reference to this system?

So far as England is concerned, what was her moral state, her prevalent theological teachings, the state of her church and nation, 120 years ago? Was not infidelity rife? Was not Arianism and even Socinianism in her "high places," among the very Bishops and court of England? And to what a condition of deplorable ruin were both church and state fast tending? If Mr. Read wants an answer, he can find it in the writings of such men as Bishop Burnet, (in his "Pastoral Care," p. 2.) Bp. Gibson ("Letters," p. 2.) Bp. Butler, (Advertisement to the "Analogy," p. 2.) W. Wilberforce, (in "Practical View," p. 2.) Archbishop Seeker, ("Changes," p. 4.) Dr. Guey, (Life and Sermons,) Dr. Watts, (in his "attempts toward a revival," &c.), and "a cloud" of other witnesses.

What is England now, and as compared to what she was then, in morality, doctrinal teaching, benevolent institutions, &c.? Mr. Read lauds her high position. Yes; but what made the difference? What leading instrumentality has God employed to bring about this extraordinary and glorious change? To this inquiry Mr. Read furnishes no reply; that instrumentality was beneath his notice. Others, however, have answered for him, and these are witnesses in all respects unexceptionable. The politicians, judges, historians, bishops and nobles of England have recorded their testimony of the obligation Great Britain owes to Methodism. Such men as Dr. Bruhn, the Bishop of Gottenburg, Dr. Wingard, the Archbishop of Sweden, the Archbishop of Canterbury, Dr. Chalmers, Dr. Duff, Lord Ashley and Sandon, the Duke of Sussex, and even the British King himself; or if it please Mr. Read better, we will come nearer to his religious convictions and sympathies, and mention such names as Doctors Pym Smith, Cromwell, Harris, McAll, Paton, Beman and Baird, with Mr. Parsons and Sir C. E. Hardy, all of whom—a hundred more might be mentioned—who have openly and honorably testified of the utility of Methodism.

As to America, Mr. Read is justly proud of her high literary, moral and religious position; and we share in his glowing hopes of her ultimate influence on human happiness and salvation. But what gave this country its character and standing? Had Methodism no hand in the formation of this greatness? Does even New England owe no gratitude for her morality, her religious life, for a soul-saving theology, to Methodism? Yes, even here, as well as throughout the world, the sons and successors of John Wesley have laid mankind under obligations which shall yet be universally owned with gratitude to God.

We are far from desiring to depreciate a single instance of good, which Mr. R. has mentioned; we willingly allow that the Asiatic missions, the Sandwich Islands, &c., are worthy of special mention, and we claim a right to rejoice in the good that has been done there. What we quarrel with is that these, and such as these, should be mentioned as exclusively as though none others were so favored of Heaven. The impression thus made is not just; not while Ashantee, Liberia, the Friendly Isles, Feejee and the West Indies shine as spots of light upon the missionary map. We honor, we glorify in such men as Vanderkemp, Williams, King, Dwight, and others; but is it doing justice to these men, and their cause, to set them off to the prejudice or exclusion of such men as Freeman, Cox, Barnabas Shaw, Waterhouse, or Coke? Are not the latter the equals of the former?

Not in great quality can they be shown deficient: Neither in zeal, labors nor success. Was then their Methodism the reason why Mr. Read could not even mention their names? The beloved brethren to whom Mr. Read directs an exclusive attention, have not exhibited higher Christian heroism than that of our own devoted Cox, who, when sinking into the arms of death, in the high places of the field of Africa, exclaimed, (in words which sunk deep into the heart of the church which sent him,) "Though a thousand fall, yet let not Africa be given up!" or that of our Waterhouse, who, animated by a similar spirit, in the ends of the earth, and in the moment of expiring nature, rallied the last energy of life to express, in one ardent, dying cry to his church his last and sole desire for Australia, "Missionaries, missionaries, missionaries!" and expired.

From the 122d page to the end of the volume Mr. Read is chiefly engaged on the theme, "God in Modern Missions." He traces the rise of the missionary societies, beginning with the "Moravian," then the "English Baptist," the "American Baptist," the "London," the "American Board," the "Church Missionary Society," but not a word of the "Methodist Missionary Society!" There are some people who, on certain occasions, are very loud in their denunciations of "sectarianism." What then is this but sectarianism, in its most offensive aspect? And what good end can be answered by this weak and unworthy attempt to conceal Methodist missionary agency and success from public view? And all this too in a country where one sect does not thank another for the "tolerance" of their existence, and liberty of action.

But perhaps we have no great cause for surprise or regret. Methodism is well used to this sort of treatment; and any justice she has received has been, in most cases, very tardily rendered. Methodism has had much to endure; haughty disregard, "vulgar abuse and elegant opposition, noisy scorn and elaborate sophistry," have all succeeded each other for a hundred and ten years in the common crusade against this work. Had not the spark been lighted in heaven, and protected by an unseen hand, these floods would have extinguished it; but, blessed be God, it still "fires the nations," and "sets the kingdoms on a blaze!"

Mr. Read's unbrotherly omission of Methodism from his "Providential Illustrations" requires no less thoughtful more to be spent on the subject. He has occupied scores of pages in "illustrating" occurrences not one tenth part so important as numbers of other facts in the "extension and establishment" of the system he deemed beneath his notice. But losing sight of this, let us set off a few instances of "increase," "success," "native liberality," &c., in Methodist mission churches, that if not calculated to throw into the shade—which we have no desire to do, further than the intrinsic worth of the fact may cause the scale to preponderate—the cases he eulogizes so exclusively, at least to stand up nobly beside them, as "not a whit behind" in any valuable characteristic. He speaks as if no parallel to the instances he cites could be found, and that the peculiar favors of Heaven rested on these as it did on none others, and that all this was most manifest. We shall see if this be so. But while we vindicate ourselves and our cause, and do it in a manly and vigorous manner, it shall be in the spirit which

led St. Paul, when the attempt was made to depreciate the labors and commission of himself and his associates, to say, "If any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's;" 2 Cor. 10: 7. "Are they ministers of Christ?" So are those devoted missionaries whom Mr. Read, with equal truth, therefore, would have left out of any church of Christ as well as the Methodist church. Mr. Read's position is that of a man who would undertake to publish the history of a given family of five sons (of which he himself was one) and who would complete his work and offer it to the world as a veritable history of that family, though he had jealously excluded his younger brother's name and history from the record! Though we were one of the smallest of the tribes of Jacob, no man has the right thus imperiously to blot our name from the "Israel of God." We have fought "the Lord's battles," and have taken much territory for God, and many brother churches, the general history he must give us our honest place in those "chronicles," or be guilty of historical unfaithfulness—of not giving "the whole truth."

Again, it is a sin against love. How can "brotherly love continue," if Christian people act toward each other in this way? Did Mr. Read "love" his Methodist "neighbor as himself" when he "did this wrong?" Let him reverse the case, and ask himself how he would have felt had we treated him, and his denomination as he has treated us. "Evangelical alliance" aims to develop and strengthen mutual harmony among Christian people, and thus forthrightly against anti-Christian reflection and assault. But conduct like this wounds love and destroys confidence.

And, in conclusion, we hold that such conduct is a sin against God. If we be Christians, and if the work we have done be the "work of God"—wrought through his own power, by an instrumentality which he thus approved and used and honored—then for any of our "fellow servants" to treat us with indignity, and refuse to acknowledge us and our work, is an offence against our common Master, and for which those "fellow servants" are seriously responsible to God. What we owe and honors we cannot disown or dishonor, without sinning against him, and arrogantly attempting "to limit the holy One of Israel" in the choice of his own agency.

Our cause is one—and no good end can be answered by this weak and unworthy attempt to conceal what the Methodists are doing for God—while such conduct must grieve the Holy Spirit, because it is an effort to hide, and practically disown, the most powerful, efficient, and honored missionary agency that God has at present at work in the world.

This last sentence we intend to justify in another communication, in which we will point out the relative position of Methodism in the missionary enterprise.

Meanwhile it is evident that, regardless of praise or censure, Methodism, to be faithful to her high calling, must go right on, waiting on no one, nor making any other church her model of action. She must do her own work, in her own way. We solemnly believe that her success, under God, depends on a rigid adherence to her own "peculiarities," and that the only danger she has to dread is such a tampering with these "peculiarities" as to involve an interference with "the doctrine, discipline and spirit" of that "Christianity in earnest," which in the course of the past 100 years has led millions to the "kingdom of God."

Duly grateful, Mr. Editor, for the undesigned kindness received at your hands, and those of my brethren in general,

I remain, in the love and vocation of our common Methodism,

Yours, &c., W. BUTLER.
Shelburne Falls, Mass.

For the Herald and Journal.

LETTER FROM MARTHA'S VINEYARD.

"Martha's Vineyard"—Towns and County—Pursuing—its history, scenery, climate, schools, churches—"Holmes' Hole," its harbor, churches, and inhabitants.

MR. EDITOR:—We last reported from the "Vineyard Sound," with the intimation that you might expect to hear from us again soon. Our gallant little steamer, despite the combined opposition of wind and tide, made the passage between Nantucket and Holmes' Hole in such brief space of time as did her much credit. We shall not now stop to say anything of "Holmes' Hole." This will come in its order.

Enging here on the 3d ult., we immediately took the stage for Edgartown, where we arrived about 3 P. M. Edgartown, as your readers generally are aware, is in "Martha's Vineyard," an island well known to the frequenters of "camp meetings." Besides E. we have on this island, Tisbury and Chilmark. It would not be a very easy matter to describe the precise form and shape of this island. Nor need we attempt it. If we take up a map of the New England States we shall find this island lying south of Massachusetts. North of Martha's Vineyard are the "Elizabeth Islands," while on its south is a small island called "Noman's Land;" these all taken together constitute "Duke's county." The whole of the island is divided into three parts, the West of the "Vineyard," and is a place of considerable resort during the summer season, of such wish to see one of the most extraordinary natural phenomena yet presented to the gaze of man. This is a bluff or head, rising about 100 feet above the level of the sea, and crowned with a light-house. It is formed of clay and other kinds of earth, having most of the colors of the rainbow. On a clear day, this part of the island, which bears evident marks of volcanic eruptions, makes a gay appearance; from which circumstance it derived its name, "Gay's Head."

If we would behold Gay's Head to the greatest advantage we must look upon it just as the setting sun casts upon it his last rays; it then shines with indescribable splendor. Gay's Head is said to be a favorite summer resort of that world renowned statesman and orator, Daniel Webster. Tisbury lies in the middle portion of the Vineyard, crossing it from north to south. Edgartown lies on the eastern extremity, and has about 1500 of its inhabitants gathered into a compact and beautiful village. These islands are nearly all engaged in a sea-faring life. Every family has an interest in navigation. The whaling and the fisheries are to them great sources of wealth. The whale ships are usually absent three years, and rarely do they return from the Southern Ocean without large and valuable cargoes. But within three years past many of the Vineyarders have laid aside harpooning and have taken to digging. We believe many of them are beginning to see and feel the folly of this change of pursuit. They

are beginning to see that more gold can be had from the fish and the whale than can be dug from the mines of California.

We were on this island two weeks, nearly the whole of which were spent in Edgartown and Holmes' Hole. Edgartown is the shire town of the county. It has a fine harbor, considered one of the best on the American coast; safe and easy of access. The village commenced on the margin of the harbor, running back therefrom. The principal streets are laid out with regularity, lined on either side with neat and substantial buildings. Taking an elevated position, the sea is seen in all its grandeur, stretching out far as the eye can reach. On its surface are seen innumerable little fishing boats, and numerous larger vessels of every name, size, and pursuit. To the north you lose sight of the ocean by reason of the obstruction interspersed by Cape Cod; while just over the promontory is the ever to be remembered bleak and inhospitable spot, on which, Dec. 21, 1620, the devoted pilgrims, after a long and weary journey, found themselves landed. Before us is the Vineyard Sound, in all its grandeur, stretching forth into illimitable distance, bearing upon its bosom innumerable water crafts of every nautical name. To the north are seen Falmouth and Wood's Hole. To the east, Edgartown, Hyannis and Nantucket, and to the west, we descried New Bedford and Tarpoline Cove. But never was greater madness exhibited than in an attempt to describe such a scene, on a sheet already jammed full, and to do this on a cranium never blessed with the first spark of poetic fire. Gives it up.

WAREHAM, MS., May 21.

DIVINE PROVIDENCE.

Mr. Stephenson, the eminent engineer and architect, who has lately become so celebrated on account of his great success in connecting the Isle of Anglesea with Wales, by means of tubular bridges, which are justly regarded as one of the greatest triumphs of modern skill, ascribes his success to Divine Providence. When the last stone of the principal tower was laid, to the last stone had assembled to offer their congratulations, Mr. S. said:—

"Let not others, any more than myself, and all who have been connected with this great work, forget that, whatever may have been or whatever may be the ability, science, intelligence and zeal brought to bear on the creature's works, it is to the Creator we should offer praise and thanks-giving, for without his blessing on our works, how can we expect them to prosper. He fully believed that Providence had been pleased to smile on their undertaking, and he hoped they all, with him, would endeavor to obtain those smiles."

EXAMPLE OF WM. WIRT.

As life advanced, his convictions of the truth and value of Christian revelation, and of the duties it imposed upon him, became more earnest and profound. He devoted a portion of his time, every day to the reading of the Scriptures; engaged in a comprehensive study of history, cultivated habits of prayer and meditation, which he promoted and encouraged throughout his family; and frequently employed his leisure in the composition of religious essays and records of private devotion. He took great interest in the promotion of moral and religious institutions; in the missionary labors of the churches, in the extension of Sunday Schools, in the success of Bible Societies, and was, at the time of his death, the President of the State Bible Society of Maryland.

I find his letters urging his children and young friends, to the careful perusal of Horne's Introduction to the critical study of the Scriptures; Bishop Watson's apology for the Bible, in answer to the Age of Reason; Butler's Analogy; Paley's Evidences of the Christian Religion; Addison's Tract on the same subject; Faber's Difficulties of Infidelity, and other works of this class. To Horne's Introduction, particularly, he was accustomed to express his obligations for the convictions of his own mind, and he never lost an opportunity of commending it to his friends.—Kennedy's Memoirs of Wirt.

WORK, WORK!

I have seen and heard of people who thought it beneath them to work—to employ themselves industriously to some useful labor. Beneath them to work! Why, work is the great motto of life; and he who accomplishes the most by his industry is the most truly great man. Aye, and is the most distinguished man among his fellows, too. And the man who so far forgets his duty to himself, his fellow creatures and his God—who so forgets the great business of life as to allow his energies to stagnate in idleness and uselessness, had better die; for, says holy writ, "He that will not work, neither shall he eat." An idler is a cumber of the ground; a weariness and curse to himself, as well as to those around him.

Beneath human beings to work! Why, what but the continued industry that brings forth the improvement that never allows man to be contented with any attainment he may have made, or any work he may have effected—what but this raises man above the brute creation, and under Providence, surrounds him with comforts, luxuries, refinements, and physical, moral, and intellectual blessings? The great orator, the great poet, and the great scholar, are great working men. Their vocation is infinitely more laborious than that of any handicraftsman. And the student's life has more anxiety than that of any other man. And without the perseverance, the attention of real industry, he never can succeed. Hence, the number of mere pretenders to scholarship of those who have not the strength and industry to be real scholars, but stop half way and are mere smatterers, a shame to the profession.

Beneath human beings to work! Look in the artist's studio, the poet's garret, where the genius of immortality stands ready to seal his work with her unoffending signet, and then you will see industry standing by her side.

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Beneath human beings to work! What but work has filled our fields, clothed our bodies, built our houses, raised our churches, printed our books, cultivated our minds and souls?—"Work out your own salvation," says the inspired Apostle to the Gentiles.—Cornish Banner.

simplicity and comfort are the most striking characteristics. Its proportions of length, breadth and height, harmonize to a charm. Stability and neatness are combined. Its furnishing and trimmings are not gorgeous but chaste, just such as comfort taste would have provided. It will afford comfortable accommodation for 400 hearers, and was erected at the very moderate cost of \$6,000. We wonder not that a Boston clergyman viewing this church, expressed a wish that Boston church builders would come here for a model. But there was another sight in reserve for us before quitting this place. Leaving the body of the church, we commenced an ascent, stairway after stairway, not resting until we planted our feet on the roof of the belfry. And now one of the most glorious sights we ever beheld burst forth to our astonished view. Above us was the unclouded sky, with the bright luminary of day journeying along its southeast. Beneath our feet lay the beautiful village, while in the distance, the devoted pilgrims, after a long and weary journey, found themselves landed. Before us is the Vineyard Sound, in all its grandeur, stretching forth into illimitable distance, bearing upon its bosom innumerable water crafts of every nautical name. To the north are seen Falmouth and Wood's Hole. To the east, Edgartown, Hyannis and Nantucket, and to the west, we descried New Bedford and Tarpoline Cove. But never was greater madness exhibited than in an attempt to describe such a scene, on a sheet already jammed full, and to do this on a cranium never blessed with the first spark of poetic fire. Gives it up.

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